

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Da'wah & Manhaj of the Prophet (sallallaahu 'alaihi wasallam) was Clear! Those who truly follow the Prophet (sallallaahu 'alaihi wasallam) are upon clarity; the un-truthful hate clarity



Allaah, *Subhanahu wa Ta'aala*, said:

بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

“With clear signs and Books (We sent the Messengers). And We have also sent down unto you (Oh Muhammad) the reminder and the advice that you may explain clearly to men what is sent down to them, and that they may give thought.” (An-Nahl, ayah 44)

Allaah's Messenger (sallallaahu 'alaihi wasallam) said: I have left you upon clear proof (clarity), its night is like its day. No one deviates from it except one who is destroyed. [Ahmad, Ibn Majah, Al-Haakim; declared Saheeh by Al-Albaanee, *rahimahumullaah*]

Shaikh Muhammad Ibn Salih al-'Uthaimeen (*rahimahullaah*) said, in his work **The 'Aqeedah of Ahl-us-Sunnah wal-Jama'ah: "So in the speech of Allaah the Most High, and that of His Messenger (sallallaahu 'alaihi wa sallam), there is perfection of knowledge and truthfulness and clarity. So there is no excuse for opposing it or hesitating to accept it."**

The entire Sharee'ah (legislation) that Allaah revealed to His Messenger (sallallaahu 'alaihi wa sallam) has been preserved - with all its details. And because of its utmost clarity, this perfect and complete and clear legislation illustrates and illuminates

the single path leading to Paradise while it justly and rightfully uncovers and exposes all falsehood as well as all the callers to falsehood at the head of the many paths leading to the Hellfire. And this is from the Mercy and Wisdom of Allaah so that those who want Paradise and seek safety from the Hellfire may tread that single path that leads to Paradise and stay away from those many paths that lead to the Fire.

Those whose chests have been opened to the truth recognize this clear legislation as a tremendous bounty from Allaah, whereas those who have corrupt intentions and ulterior objectives fight to extinguish this clarity due to it exposing the false creeds and methodologies that they hold and wish to spread.

And thus those who have ulterior motives or arrogantly insist on supporting falsehood (and calling to the Fire) hate this clarity and fight this clarity, and seek to obscure this clarity with foggy doubts, invented principles, ideologies, opinions and emotion. And from the many means of clarity is distinguishing between truth and falsehood by way of enjoining the good and forbidding the evil, *al-Jarh wat-Ta'deel* (refutation and praise), Naseehah (sincere advise), and the clear-as-day Da'wah (call, invitation) to Allaah.

Thus, the un-truthful, in-sincere - and those who play games - don't like clarity. They plot and plan day and night to do away with the means of clarity. Whereas those whom Allaah has guided to hold onto His rope defend the Religion by repelling what does not belong to the religion.

Concerning Allaah's Perfect Statement:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

“Verily We: It is We Who have sent down the Dhikr (i.e. the Qur'an) and surely, We will guard it (from corruption).” (Al-Hijr, ayah 9)

Imam 'Abdur-Rahmaan As-Sa'dee (rahimahullaah) said in his tafseer of this ayah: **"Every time a person invents a bid'ah, Allaah will bring a scholar to expel it!"**

What follows are some highly beneficial statements and advises from our Salafite scholars regarding the clarity of ad-Da'wah Salafiyyah - its importance and obligation - and the obscurity and deception and secrecy of every other da'wah.

Shaikh Muhammad ibn Ramzaan Al-Haajiree (*hafidhahullaah*) - in his sharh of Imam Ahmad's **Usool-us-Sunnah** - asked why Imam Ahmad (*rahimahullaah*) warned against bid'ah and sitting with and arguing with people of bid'ah in the very first paragraph of his book **Usool-us-Sunnah**. Then Shaikh Ramzaan answered his own question.

"The answer: He was following Prophet Muhammad (*sallallaahu 'alayhi wa sallam*). What did the Prophet (*sallallaahu 'alayhi wa sallam*) say in Khutbat al-Hajjah? In the beginning of his khutbah, he warned against people of bid'ah and innovations in the religion. And this is a proof for *al-WudooH*, being clear in the Religion - from the very beginning, from the onset.

If the person sits with you, and from the first time he knows what you're upon, and he knows what you're about. We don't have any hidden agenda, nor do we have secret meetings or secret beliefs, or something that we don't teach to the general people. What we say here, we say on the minbar, on television, the radio, the Nidaa, the newspapers, the internet, in small gatherings, in large gatherings. [This is] *WudooH*, clarity. And with regards to our writings. And likewise, Imam Ahmad in the very beginning of his writing, he said:

'The foundations of the Sunnah with us are:

- 1- Holding fast (firmly) to what the Sahaaba were upon**
- 2- To abandon all bid'ah**
- 3- To not sit with the people of desires**
- 4- To abandon all argumentation and debating in the Religion.'**

Right from the very beginning, so you can understand where he is coming from and know what he is upon. After hearing that, a person will not stay with him unless he's a person of the Sunnah. And the people of bid'ah run from the people of the Sunnah.

A person may [know] a person of bid'ah for a year or two years or 10 years, and he still doesn't know what he's upon. But as for the Sunni, from the very first sitting, you

know what he's upon. And because of this, from one sitting with the Prophet (*salallaahu 'alayhi wa sallam*), the person would change. To the extent, that it would be said that he left with a different face than the one he came with.

Why?

Because the da'wah of the Prophet (*salallaahu 'alayhi wa sallam*) was clear from the very first sitting. And like this was *Minhaj An-Nubuwwa* (the Prophetic methodology of the Prophet, *salallaahu 'alayhi wa sallam*). I advise myself and then you to follow the manhaj of the Prophet (*salallaahu 'alayhi wa sallam*) with its clarity.

Related to this, clarity is difficult. And the person cannot bear this except the one who is truthful and sincere to Allaah, 'Azza wa Jall (The Mighty and Majestic). The person who plays about doesn't like clarity. Why? Because it will cut off certain objectives, benefits he seeks to gain, and clarity will prevent him from obtaining those things that he desires, such as followers or people around him, or things from the dunya', or some other things. But if he was tamayu' or soft regarding certain issues, maybe he would benefit by getting more followers or things from the dunya'. Or if he had more than one face (maybe he would benefit by getting more followers or things from the dunya').

The Prophet (*salallaahu 'alayhi wa sallam*) warned us and said: **Beware of the one with two faces.** So what about the people of today who may have 100 faces? Do you know the opposite of the one who has 100 faces? The Sunni, Salafee has one face. And you know this from the very first time you see him. And everybody knows that this individual is a Salafee. But the person who has many faces, each group says, 'he is from us.' And nobody can actually categorize this person. And the people don't know the reality of this individual.

From the very first time the Prophet (*salallaahu 'alayhi wa sallam*) saw Dhul-Khwaisrah - the Kharijee - he (*salallaahu 'alayhi wa sallam*) foretold that the Khawaarij will come from the spine, from the offspring (ideology) of this individual. He (*salallaahu 'alayhi wa sallam*) explained who this person was and warned against him. Not only did he classify him, he explained who this individual was, and the misguided sect that would

come from the offspring of this individual. And he warned against this individual, his characteristics, and his followers, and even their worship and specific characteristics of these individuals. From the very first sitting. From one sitting.

Mu'adda came to the mother of the believers, 'Aa'ishah (radiallaahu 'anha), and asked a question but the way of her question and manner of her question was not the questioning of a Sunni: *'Why does al-Haa'idh (the menstruating woman) make up the fast but not the salat?'*

And when 'Aa'ishah heard the manner of this question - from the first sitting - she answered the question with a question and she classified her with this question: **A'aa harooriyah Antee (Are you from the harooriyah (the Khawaarij))?** And Mu'adda's answer showed that she was not ignorant of this misguided group that existed at that time. Why? Because warning against Ahlul-Bid'ah was from the manhaj at that time.

So 'Aa'ishah (radiallaahu 'anha) left the question related to fiqh, and answered the issue related to Manhaj. So even though this question was related to menstruation and salat, 'Aa'ishah dealt with the issue of minhaj. So we don't leave off issues of minhaj even in questions related to Fiqh.

This is clarity and WudooH!

And this is why Imam Ahmad began with this statement right away."

Shaikh Ramzaan, as well as Shaikh Saalih as-Suhaymee (hafidhahumullaah), talked about this important subject of clarity in more detail during a lecture in Madinah less than two years ago.¹

One of the many benefits that Shaikh Ramzaan shared that day was his statement:

"So I say to you, this clarity is a test. Beware of shiftiness! Beware of having many faces. Beware of shiftiness, I tell you. **For your clarity condenses the path for the one taking instruction, thereby allowing him to benefit.** This is because he finds a

¹ A translated transcript of the lecture can be found by clicking on this link
[<http://www.sunnahpublishing.net/modules/Manhaj/wuduhramzan.pdf>].

language that is clear, a language that is true, since the majority of the people of innovation are shifty people; they are not people of clarity. They hide their presentation, they hide their books, they hide their beliefs², they hide their affairs, (for)

² Ahlul-Bid'ah hiding its beliefs and its affairs and its books are from those matters that Allaah has exposed - and all praise is for Allaah!

For example, the people of bid'ah such as the Soofiyah hide their principles of Kufr - Wahdat-ul-Wujood (the deviant belief that *The Creator and creation are one*) and Hulool (the deviant belief that *Allaah dwells within the creation*), and al-Insan kamil (the deviant belief that *the creation can attain the attributes of Allaah*) - and instead feign a call to Zuhd, all the while preparing the newcomer step-by-step for the acceptance of their principles of kufr. The Soofees engage in this deception and secrecy, knowing well that if they were to call to their principles of Kufr in the beginning, the people would flee from them.

As Mufaddal ibn Mahallal (*rahimahullaah*) warned: **"If the companion of the bid'ah were to speak to you about his bid'ah at the beginning of sitting with him, then you would have kept away from him and left. But he will speak to you at the beginning with the Sunnah, then he will put in you his bid'ah and your heart accepts it, so when will it leave your heart?"** [Kitab ut-Tafsir, no. 3004]

And likewise, with the Raafidah, they conceal their principles of kufr by deceptively inviting to what they call "supporting Ahlul-Bayt."

Compare that to Allaah's perfect and complete and clear out-in-the-open religion of al-Islam. Allaah, The Most High, commanded all His Messengers to openly declare, begin with and prioritize Tawheed:

"And We did not send any Messenger before you (Oh Muhammad) but We inspired him (saying): La ilaaha illa Ana [none has the right to be worshipped but I (Allaah)], so worship Me (Alone and none else)." (Al-Anbiya, ayah 25)

"And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): 'Worship Allaah (Alone), and avoid (or keep away from) Taaghoot (all false deities).'"... (An-Nahl, ayah 36)

"Indeed, We sent Nuh (Noah) to his people and he said: 'O my people! Worship Allaah! You have no other deity worthy of worship except Him..." (Al-A'raf, ayah 59)

And likewise Allaah commanded His final Messenger (*sallallaahu 'alaihi wa sallam*) to order the companions, **"...Let the first thing that you call them to be the testification (shahadah) that none has the right to be worshipped except Allaah, and I am the Messenger of Allaah."** (And in one narration: **that they should single out Allaah with all worship.**) (Bukhari, Muslim) As is clear, the principles of Islam are not to be concealed. No! These major principles of the religion are to be clarified at the start - in the beginning.

they cannot expose them or bring them out in the open. **The person of the truth is clear in his belief, clear in his worship, clear in his manhaj, clear in his words, clear in his writings, clear in his gatherings, and clear in his mixing with the people. This is how the Prophet (salallaahu 'alayhi wa sallam) was.**

So leave off the people of shiftiness. Since you will find it said in the expression of the times: **'Transparency [clarity] is required.'** And the opposite of transparency is fogginess, which has become a new fiqh that is practiced (and this occurs) by just letting things slide. Why? Taking into consideration his own personal gain along with his personal and social affairs. He does not realize that if he says the truth, then Allaah supports him, as Allaah says:

فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ

“So Allaah will suffice you against them. And He is the All-Hearer, the All-Knower.” (Al-Baqarah, ayah 137)

إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ

“Truly! We will suffice you against the scoffers.” (Al-Hijr, ayah 95)

He does not realize that Allaah helps those with Him, as He said:

وَإِنَّ جُنَدَنَا لَهُمُ الْغَالِبُونَ

“And that Our hosts, they verily would be the victors.” (As-Saffat, ayah 173)

He does not realize Allaah is with him when he says the clear truth, and if he falls behind, then he is forsaken. Allaah says:

وَإِنْ تَتَوَلَّوْا يَسْتَبَدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ

“And if you turn away, He will exchange you for some other people, and they will not be your likes.” (Muhammad, ayah 38)

So this clarity is the Prophet's (salallaahu 'alayhi wa sallam) Manhaj...

And Shaikh Saalih as-Suhaymee (hafidhahullaah) said: "[About] those who follow the footsteps of the Prophet (salallaahu 'alayhi wa sallam) in speech, action, and belief, Allaah says:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ
وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

“Indeed in the Messenger of Allaah (Muhammad) you have a good example to follow for him who hopes in (the Meeting with) Allaah and the Last Day and remembers Allaah much.” (Al-Ahzab, ayah 21)

It is a da'wah that is clear and manifest that derives from the Book of Allaah and the Sunnah of His Messenger (salallaahu 'alayhi wa sallam). It is far from exaggeration or neglect, and far from going overboard and inadequacy."

And Shaikh Saalih as-Suhaymee also said: "So, Oh brothers of al-Islaam, take this as a clear basis (for yourself) as our brother [Shaikh Ramzaan] explained. **Every da'wah whose people hide from the eye sight of the people is not a true Islaamic da'wah. It is not a da'wah upon the Prophetic Manhaj. It is not a da'wah upon the true Manhaj.** (Know) in those secret meetings [that] innovations, superstitions, and idle talks are mapped out. The establishment of the manhaj of the Khawaarij is mapped out in them. The establishment of the corrupt methods - that those seeking positions promote - is mapped out in them. Also, a lot of those whose hearts and sight have been blinded from the Prophetic guidance, which the Prophet (salallaahu 'alayhi wa sallam) and his companions were upon, promote those same corrupt methods.

'Umar ibn 'Abdul-'Azeez (d. 101 H) said: **'If you see the people conversing privately about their affairs without the general folk, then know they are upon an establishment of some falsehood.'**³

So, read what the insightful scholars said about clarity and the importance of *tamyeer* (distinguishing between truth and falsehood).

Concerning Allaah's statement:

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي

"Say (Oh Muhammad): "This is my way; I invite unto Allaah (i.e. Tawheed) with sure knowledge, I and whosoever follows me..." (Yusuf, ayah 108)

Imam Al-Baghawee (d. 516H, *rahimahullaah*) said in his tafseer of this ayah: **"Al-Baseerah is that knowledge which is used to differentiate between truth and falsehood."**

Student Abu Ramlah relayed that Shaikh Muhammad Nasir-ud-Deen al-Albaanee (*rahimahullaah*) said: **"Verily, the true Religion of Islaam separates, and that is because the Qur'an separates. It separates between truth and falsehood, and our da'wah separates between truth and falsehood. And due to that, our Da'wah - which is the da'wah of truth - separates between the person of truth and the person of falsehood. And that is what the Messenger of Allaah (salallaahu 'alayhi wa sallam) did when he came with his da'wah."**⁴

Al-'Allaamah, the Imam of Al-Jarh wat-Ta'deel, Shaikh Rabee' bin Haadee al-Madkhalee (*hafidhahullaah*) said:

³ And then Shaikh as-Suhaymee (hafidhahullaah) pointed out five or six groups that work in the dark - in murky waters - to push forward corrupt calls and corruption upon Muslims and in Muslim lands. These groups are: (1) the West, (2) the Raafidah, (3) the Khawaarij, (4) those seeking the seats of power, and (5) those who fight for foreign countries. And the shaikh showed how their evil, clandestine plot to cause corruption specifically in the Land of Tawheed - Sa'udiah - was thwarted by Allaah, and that these evil people came back reporting to America disgraced, humiliated, having failed in their mission. Allaahu akbar! Wa lillaah il Hamd!!

⁴ <http://twitter.com/aburemlah>

"Indeed Allaah has distinguished this nation and given precedence to it over the rest of the other nations due to it **NOT** being silent (about evil). **Rather, (the virtue for this nation) is due to the clarity (that they are upon) and the striving (that they put forth for Allaah). At the head (of these affairs) the matter of commanding the right and forbidding the wrong.**"

Allaah, Ta'aala, said:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ
آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ

"You [true believers in Tawheed, and real followers of Prophet Muhammad and his Sunnah] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'roof (i.e. Tawheed and all that Islaam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islaam has forbidden), and you believe in Allaah..." (Aali Imran, ayah 110)

Abu Ramlah relayed that Shaykh Saalih al-Fawzaan (hafidhahullaah) said: **From the WORST ways of CHEATING the Muslims is silence about Ahlul-Bid'ah and not clarifying their bid'ah. To praise them is EVEN WORSE!**

Shaikh Al-Anjaaree said: "Allaah, The Most High, says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا

"O you who believe! If you obey and fear Allaah, He will grant you Furqaan a criterion (to judge between right and wrong)..." (Al-Anfal, ayah 29).

So the mu'min (believer) has Furqaan by which he separates and distinguishes between **the people of the deviated methodologies and false statements**, and **between the people of the methodology of the Haqq, the people of the one manhaj and the Straight Path**. And like this the Companions of the Prophet (salallaahu 'alayhi wa sallam) have mentioned, when al-Miqdaad bin Aswad said, from the Prophet (salallaahu 'alayhi wa sallam) that he "came with Furqaan. By it, he

separated between Truth and falsehood, and separated between a father and his son." It was collected by Ahmad, and authenticated by Al-Albaanee.

So the teacher, **the Sunni, he teaches his students Furqaan and makes them able to distinguish between Truth and falsehood.**

As for the teacher, **the cheat, who makes most of his subject matter - I say most of it, not all of it – affiliating with the people of the da'waatul-baatilah (false calls) and he agrees with what the mashayikhah of the jamaa'aat as-siyaasiyyah al-Islaamiyyah (the Islaamic political groups), this shaykh - the cheat - has extinguished the light of Furqaan** that Al-Haqq (Allaah) said regarding it:

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ

“And thus We have sent to you (Oh Muhammad) Roohan (an Inspiration and a Mercy) by Our Command. You knew not what the Book is, nor what is Eemaan? But We have made it (this Qur’aan) a light wherewith We guide whosoever of Our slaves We will. And verily, you are indeed guiding (mankind) to the Straight Path.” (Ash-Shura, ayah 52)

And the *asl* (origin) of Al-Furqaan is *at-tafreeq* (differentiation and distinction) between two things and the separation between them by manifesting the proof and the victory. And for that, Ummul-Mu`mineen, 'Aa'ishah (radiallaahu 'anha) used to magnify Al-Furqaan due to its importance and greatness. So she would say: 'By the One Who sent down the Furqaan upon Muhammad!' Collected by Ahmad, and authenticated by Al-Albaanee.

So whoever is most in following closely and adhering tightly to what the Companions of Muhammad (salallaahu 'alayhi wa sallam) were upon is the greatest in Furqaan. And whoever is farthest from ittibaa' of the companions is the farthest from Furqaan, and intertwines upon himself and his students the light of the Truth with the darkness of falsehood. So:

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا

“Blessed is He Who sent down Al-Furqaan upon His slave, that he may be a warner to the 'Aalameen.” (Al-Furqan, ayah 1).”⁵

Concerning those who claim they have nothing to do with Ikhwaneeyah, yet they don't warn against them, Shaikh Rabee' said: **“The Salaf as-Saalih unanimously agreed upon the obligation of warning against the people of misguidance, so clarify, warn against them. If you are a Salafee, traverse the methodology of the Salaf with regard to being clear and making things clear.”⁶**

During the course of clarifying the differences between Ad-Da'wah ash-Sharee'ah (the legislative da'wah) and Ad-Da'wah as-Siyaasiyyah (the political da'wah), Shaikh Abu 'Uthmaan Muhammad Al-Anjaree (hafidhahullaah) said:

“The people of Ad-Da'wah ash-Sharee'ah, their manhaj (methodology) is clear for them, so there is no secrecy and no covertness, so they are 'upon al-Baydaa' (a clear proof), its night is like its day (in clarity).”

Ad-Da'wah as-Siyaasiyyah, their manhaj is secrecy and obscurity, and devoid of clarity in those matters that it is obligatory to make clear.”⁷

Student Abu Remlah (hafidhahullaah) also relayed the following scholarly gems concerning *al-WudooH* (clarity) and *at-Tafreeq* or *Tamyeez* (separating between truth and falsehood):

Shaikh Ahmed As-Subay'ee (hafidhahullaah) said: **The Foundations of the Sunnah are clear as the sun above our heads; people have no right to stare at them with any opposition!**

⁵ <http://www.salafitalk.net/st/viewmessages.cfm?Forum=9&Topic=6225>

⁶ <http://embodyislam.org/2013/01/21/shaykh-rabee-kindly-ask-him-to-clarify-their-errors-if-he-is-not-with-them/>

⁷ <http://maktabah-alfawaaid.blogspot.com/2013/01/two-dawahs-and-what-great-rift-between.html>

Shaikh Muhammad bin Haadee al-Madkhalee (hafidhahullaah) said: **It is WAJIB on the Sunni to ABANDON 3 types of speech:**

- 1- **Innovated**
- 2- **Unclear, and**
- 3- **What can be interpreted as truth or falsehood** (Saabooni)

Shaikh Rabee' bin Haadee al-Madkhalee (hafidhahullaah) said: **Upon you is to have (تميز) *Tamyeez*, differentiation in your da'wah. Ahlus-Sunnah MUST clarify the Truth which differentiates between them and Ahlul-Bidah.**

Shaykh Ahmad An-Najmee (rahimahullaah) said: **Striving against Ahlul-Bidah and clarifying their danger and corruption is from striving in the Path of Allaah.**

Shaikh Rabee' bin Haadee al-Madkhalee (hafidhahullaah) said: **In every time and place, the 'Ulema of the Sunnah do what Allaah made WAJIB on them: CLARIFY His true religion and REFUTE all who oppose this Haqq.**

Shaikh 'Ubaid ibn 'Abdullaah al-Jaabiree (hafidhahullaah) said: **He who doesn't take the guidance of Sahabah is ASTRAY and MISGUIDES OTHERS; Prophet Muhammad (salallaahu 'alayhi wa sallam) died only after he clarified completely to the Sahabah.**

Shaykh Al-Anjaree (hafidhahullaah) said: **Beware of he who claims Salafiyyah, but calls people to himself rather than guide to scholars known for clarifying the Haqq in detail!**

Shaykh Ahmed Subay'ee (hafidhahullaah) said: **Whoever only wants to confront apparent falsehood, then most of the time he doesn't strive to make the Truth clear and apparent.**

Shaykh Saalih al-Fawzan (hafidhahullaah) said: **We do NOT encourage multiple groups for da'wah...we want only ONE truthful group calling to Allaah upon clear guidance.**

As Shaikh Al-Anjaaree (*hafidhahullaah*) had said: "The Prophet (*salallaahu 'alayhi wa sallam*) came with **al-Mufasssal** (that which is detailed and specific). When the Prophet (*salallaahu 'alayhi wa sallam*) came, (he came) with *al-Mufasssal*. And this is a *faariq* (that which distinguishes and differentiates) between the *da'watul-Haqq* (the call to the Truth) and all of the other *da'waat* (all other calls)."

Shaikh al-Anjaree (*hafidhahullaah*) also said: "The Prophet (*salallaahu 'alayhi wa sallam*) left for us this Deen as the Salaf - from them Abu Hurairah (*radiallaahu 'anhu wa arda*) - have said: **'The Messenger of Allaah left us, and there was not a bird flapping its two wings in the sky except that we have some knowledge concerning it.'** Ibn Hibban recorded it with a sound chain of narration.

Meaning there's no command except that we have detail concerning it, and there's no prohibition except that it has been clarified with the utmost clarity.

Likewise, Ikrimah (*rahimahullaah*) said: "The Messenger of Allaah (*salallaahu 'alayhi wa sallam*) did not die except that he left us upon a clear methodology.' Look at this terminology. Ikrimah is saying that the Messenger of Allaah (*salallaahu 'alayhi wa sallam*) did not die until he had left us the path, the way, the minhaj as a clear methodology. Related by Ad-Daarimee, and the men in its chain are all trustworthy.

Now this has become a clear issue, and it is a magnificent principle from the principles of al-Islam. That we believe beyond the shadow of a doubt that the Messenger of Allaah left us upon whiteness (clarity). That the Prophet clarified to us with an unparalleled clarity of the truth, the Deen and the Command of Allaah. The Prophet (*salallaahu 'alayhi wa sallam*) left behind clear details for everyone..."

In a tape aptly titled "**Deception**," Abu Uwais (*rahimahullaah Ta'aala*) exposed the lying Innovator Abu Usamah Adh-Dhahabi as an ignorant trickster who plays games and doesn't actually seek out clarity. And Abu Uwais (*rahimahullaah Ta'aala*) relayed: **"Shaikh Ahmad An-Najmee [rahimahullaah] said about Abu Usamah Adh-Dhahabi: He is an innovator. Stay away from him! ..."**

And Abu Uwais (*rahimahullaah Ta'aala*) asked Shaikh Al-Anjaaree (*hafidhahullaah Ta'aala*) about Abu Usamah Adh-Dhahabi: "I asked Shaikh Anjaaree about this type. I

told him because he knows Abu Usamah Adh-Dhahabi. [If Abu Usamah comes and wants to sit,] what should be the *mawqif* (correct stance) in this case?

He said: **'The mawqif in this case is you don't sit with him. And if you are stuck, forced, you say to him: 'We're upon clarity, you're not upon clarity. Go back until you get some clarity.'**'⁸

So beware, oh Muslim, from the likes of these people such as Abu Usamah Adh-Dhahabi, who is a caller to the hellfire!

'Aa'ishah (*radiallaahu 'anha*) narrated that Allaah's Messenger (*salallaahu 'alayhi wa sallam*) said: **"Whoever seeks Allaah's pleasure at the cost of the displeasure of men, Allaah will be pleased with him and cause men to be pleased with him. And whoever seeks the pleasure of men at the cost of Allaah's displeasure, then Allaah will be displeased with him and cause men to be displeased with him."** [Ibn Hibban in his Saheeh]

Abu Sa'eed al-Khudree (*radiallaahu 'anhu*) narrated: **If he [the Messenger of Allaah (*salallaahu 'alayhi wa sallam*)] saw something that he disliked, we would recognize that from his face.** [Bukhaaree; The Book of Good Manners]

Abu Uwais (*rahimahullaah*) beautifully explained concerning this above hadeeth in a lesson he gave regarding *Haya* (modesty): "This is a characteristic of being straight, upright - to the front. Arabs would call it *Al-WudooH* (clarity).

Clarity requires a certain amount of manhood. *Al-WudooH* (to be clear) is that if he saw something, they knew it from (the look on) his face. **He didn't cover it up to get along with the people. If he didn't like something, they knew it. There was no deceit; there was no covering up. He was clear, not like the people now. ...The (correct) way is to be upon clarity - to have no games.**"

Clarity is something praiseworthy.

⁸ <http://www.salafitalk.com/threads/925-Shaikh-al-Anjaarec-Make-Sure-Islaam-is-not-Attacked-from-Your-Direction!>

Shaikh Muhammad ibn 'Abdul-Wahhab Al-'Aqeel (*hafidhahullaah*) said:

"The Prophet (*sallallaahu 'alaihi wa sallam*) told us the Muslims will divide into 73 sects.

I will mention to you a conference (or lecture) in which three people came together. The first of them was a Rafidee, one of the extreme Rafidees (of the deviant belief of the 12 Imams). The second was an 'Ibadeeu (a Kharijee). And the third was a Soofee. And the one who presented this lecture was a Doctor from the general common people. And they said, "*Why shall we split up and be divided? Isn't the Qur'an one? Isn't our Prophet one? Our Qiblah, isn't it one? And he prays our salat...and he eats our slaughtered meat? He's a Muslim; what is for him is for us, and what is upon him is upon us.*"

The lecturer said, "Yes."

[One of them said:] "*Therefore, we're going to write an 'aqeedah we can all agree with. We believe in Allaah, His angels, His books, His messengers, the Last Day...(to the end of it).*"

So someone with intelligence said, "Will you worship Allaah alone, making no partners in association with him?"

They all agreed: "The Rafidee, the 'Ibadeeu (a Kharijee) and the Soofee and the general common person (who calls himself "Sunni") are upon the same 'aqeedah: Tawheed, we worship Allaah alone and associate none as partner."

They stood up and hugged each other and said, "*Our nation will be unified.*" Then they left. The Rafidee went to his grave and asked (made du'aa to) other than Allaah; the Kharijee declared Muslims "kufaar," cursing 'Ali (*radiallaahu 'anhu*); and the Sufi went to his corner, shaking, dancing and spinning.

And they said "we're all together." [Why?] Because they spoke about general matters (nothing specific). General talk.⁹

⁹ The people of bid'ah are infamous for this general talk - by design - because they know if they mention specifics and details, some people will no longer put money in their pocket, nor stuff their always-accompanying sadaqah boxes, nor fund their fundraisers, nor pray behind them in their masajid, etc... So instead of relying on Allaah and teaching the truth and concerning themselves with their Eeman and the Eeman of the Muslims, their ugly ulterior objective manifests itself in their **obsessive concern for numbers**

even at the expense of Eeman. Their primary concern is not you entering Paradise. Their primary concern is numbers and your money and their "weight" by way of your bodies and votes at the time of these elections (which are not from Islaam anyway). Thus, they stay away from clarity and details and specifics.

In following the innovated methodology of deviant Ikhwanee founder Hassan al-Banna who used to witness grave-worshipping inside the masjid right in front of him and not refute it, these people say, "We're all Muslim. We all say 'La illaaha il-Allaah.'" But they know full well that some of these people, yes, they say with their tongues, 'I am Muslim,' and they say 'La illaaha il-Allaah,' while at the same time they direct acts of worship to other than Allaah (such as calling upon occupants of the graves), or they deny Allaah's Attributes, or attribute Allaah's attributes to their imams, or deny ayaat, or they declare halal "haram" or haram "halal," or other matters of major kufr that nullify their shahadatain and their Islaam!

So you will not find these cheaters teaching the congregation that only Allaah deserves worship, and that from those acts that are legislated as worship are: du'aa and slaughtering and seeking refuge and seeking deliverance and reliance, etc...and that by directing du'aa to other than Allaah (such as directing du'aa to the Prophet or 'Ali, or Hassan or Hussein or Fatima or Badawi, or 'Abdul-Qadir Jilaani), the person becomes a polytheist even if he claims "Islaam." And likewise by slaughtering for other than Allaah, or seeking refuge in other than Allaah, or seeking from other than Allaah deliverance or relying on other than Allaah, the person leaves the fold of Islaam. And that he must repent to return to Islaam.

And, of course, this clarity and detail is straight from the Book of Allaah and the Sunnah of His Messenger (sallallaahu 'alayhi wa sallam). And some of the proofs have already preceded, such as the statement of Allaah, 'Azza wa Jall:

"Worship Allaah and join none with Him in worship..." (An-Nisa', ayah 36)

Likewise, Allaah, Ta'aala, said:

"And the mosques are for Allaah (Alone), so invoke not anyone along with Allaah." (Al-Jinn, ayah 18)

And likewise, the first *Amr* (command) one finds after opening the MusHaf is Allaah commanding all of mankind to worship Him, in ayah 21 of Sooratul-Baqarah. And in the next ayah, Allaah said:

"...Then do not set up rivals unto Allaah (in worship), while you know (that Allaah alone is The Creator, and none has the right to be worshipped except Him)." (Al-Baqarah, ayah 22)

And neither will you find these cheaters teaching the congregation those matters that are binding upon us to believe in and uphold, nor those opposing matters that nullify one's Islaam, or expel one from the fold of The Saved Sect. And these cheaters do this on purpose, seeking to lump everyone and everything together - refusing to distinguish and clarify and separate the truth from the falsehood - for fear of smaller numbers.

Thus, they ignorantly chase after superficial numbers - at the expense of clarifying the truth, at the expense of teaching Eeman, and at the expense of true unity.

"You would think they were united, but their hearts are divided. That is because they are a people who understand not." (Al-Hashr, ayah 14)

This refusal to clarify is undoubtedly from the plots of Shaytan!

Allaahul Musta'aan (Allaah's Help is sought)!

When a questioner - during the course of asking Shaikh Al-Albaanee why we have to be Salafee - said: "Allaah has named us Muslims" and he recited the saying of Allaah Most High (which means):

"He is the one who has called you Muslims beforehand." (al-Haji, ayah 78)

Shaikh al-Albaanee answered: "This would be a correct answer if we were in the very first times (of Islaam) before the sects had appeared and spread. But if we were to ask, now, any Muslim from any of these sects - with which we differ on account of 'aqeedah - his answer would not be any different to this word. All of them - the Shi'ite Raafidi, the Khaariji, the Nusayri Alawi - would say, 'I am a Muslim.' Hence, this is not sufficient in these days."

Student Abu Khadeejah said: **"It is obligatory to distinguish your Islam. Distinguishing [your Islam] is what is important.**

...This distinction between the people of truth and the people of falsehood is something that is **obligatory**. And the people may say, "Where is this distinction made in the Qur'an and the Sunnah?"

Allaah's Messenger (*salallaahu 'alaihin wa sallam*) said: ***Bada Al-Islamu ghariban wa sa ya-'udhu ghariban kama bada'aa fa tooba lil ghuraba*** (Islam began as something strange and it will return strange as it began, so glad tidings for the strangers)...And the term that the Messenger (*salallaahu 'alaihin wa sallam*) used here was ***ghuraba*** (strangers). The Messenger (*salallaahu 'alaihin wa sallam*) did **not** say *Islam began as something strange and it will return strange as it began, so glad tidings be upon the Muslims*. He did not say "Muslims" because they were known to be Muslims. But what he mentioned was ***tooba lil ghuraba***. [Glad tidings to] the **strangers**.

So therefore it is clear that the Prophet (*salallaahu 'alaihin wa sallam*) used these statements.

Even in the hadith of the 73 sects. What did the Prophet (*salallaahu 'alaihin wa sallam*) say? When he mentioned that this Ummaah will divide into 73 sects. [He said:] ***Kulluha fi nar ila wahida wa hiya al Jama'ah***. (All of them into the fire except one and it is the Jama'ah.)

He did **not** say, "It is the Muslims." He used the term "Jama'ah."

And in the narration of Abu Ummamah (*radiallaahu 'anhu*), he (*salallaahu 'alaihin wa sallam*) said: "they

All Muslims say, "I worship Allaah without partners." However, what is worship? ...Is *du'aa* (supplication) *'ibaadah* (worship)? They [the misguided who make *du'aa* to other than Allaah] say, "*Du'aa is not 'ibaadah*."¹⁰

Is *isti'aanah* (seeking assistance for what only Allaah can provide or repel) *'ibaadah*? They [the misguided who seek assistance from other than Allaah for what only Allaah can provide or repel] say, "*Isti'aanah is not 'ibaadah*."¹¹

are *Sawaadul a'dham* (the main body)." He did **not** say Muslims; he mentioned them with the term *Sawaadul a'dham* (the main body)."

So [Ghuraba], Jama'ah, Sawaadul a'dham.

And likewise in the narration of Al-Mugheerah bin Shu'bah, the Prophet (*salallaahu 'alaihi wa sallam*) said: "*La tazalu ta'ifatu min ummati dhahirina hata yu'tihim amrullaah wa hum dhahirun* (There will never cease to be a group of my Ummaah *ta'ifa* manifestly upon the truth...)."

He used the term *ta'ifa*, manifestly upon the truth. So the Prophet (*salallaahu 'alaihi wa sallam*) mentioned another term - *ta'ifa tul mansura* (Aided Sect).

So these distinctions are reported in the hadith of the Prophet (*salallaahu 'alaihi wa sallam*), who made distinctions between the generality of the Muslims and the Muslims who are upon the truth." [<http://www.salafitalk.net/st/viewmessages.cfm?Forum=9&Topic=9696>]

And refusing to separate the truth from the falsehood has even reached the lowly extent that some deviants (from the Ikhwaneees and Soofees) refuse to declare the Jews and Christians disbelievers; rather they say about those who worship other than Allaah, and reject the Qur'an, and deny Muhammad's Messengership, and attribute children to Allaah, *Subhanahu wa Ta'aala*, they say about these rejectors and disbelievers (they say about the Jews and Christians), "*they are our brothers in faith*." Aoodhubillaah! It is Kufr to refuse to declare as disbelievers those whom Allaah, *Subhanahu wa Ta'aala*, has declared to be disbelievers in His Book. Rejection of one letter of the Qur'an is rejection of the whole Religion.

¹⁰ Among the proofs that *Du'aa* is an act of worship is the Prophet's (*salallaahu 'alaihi wa sallam*) statement: **Verily *Du'aa* is worship**. [Abu Dawud, authentic]

¹¹ Among the proofs that *Isti'aanah* (seeking assistance) is an act of worship is the fifth aayah of Surat al-Fatihah:

"You (Alone) we worship, and You (Alone) we ask for help (for each and everything)."

Is *isti'aadhah* (seeking refuge) 'ibaadah? They [the misguided who seek refuge in other than Allaah] say, "*Isti'aadhah is not 'ibaadah*."¹²

Is *dhabh* (slaughter) 'ibaadah. They [the misguided who slaughter for other than Allaah] say, "*Slaughter is not 'ibaadah*."¹³

Is making tawaaf around the graves 'ibaadah? They [the misguided who make tawaaf around the graves] say, "*No*."¹⁴

When they learn the details, then they differ and split up [by opposing revelation].

So make sure that the first thing that you are calling to - upon baseerah - is Islaam. And make sure that which you forbid the people is not from the Deen, and (make sure you) are not calling to wage war against Allaah and His Messenger. How many callers do this?"¹⁵

Meaning, everyone makes these statements.

Subhan-Allaah! How correct and on-point is this statement of the Shaykh (*hafidhahullaah*), may Allaah preserve him for the benefit of this Ummah.

Reflect that the Tableeghis say 'La illaaha il Allaah,' just as the Sunni, Salafee says 'La illaaha il Allaah,' however the Tableeghis don't intend what the Sunni, Salafee intends

¹² Among the proofs that *Isti'aadhah* (seeking refuge) is an act of worship is the first aayah of Surat al-Falaq:

"Say: 'I seek refuge with (Allaah) the Lord of the daybreak.'"

¹³ Among the proofs that *Dhabh* (slaughtering) is an act of worship is the 162nd aayah of Surat al-An'aam:

"Say (O Muhammad): 'Verily, my Salat (prayer), my sacrifice, my living, and my dying are for Allaah, the Lord of all that exists.'"

¹⁴ Among the proofs that Tawaaf (circumambulation) is an act of worship is the statement of 'Abdullaah ibn 'Umar (*radiallaahu 'anhuma*): **On the day of al-Fat-H (conquest of Makkah), the Messenger of Allaah (*sallallaahu 'alaihi wa sallam*) performed Tawaaf (circumambulation) around the Ka'bah.** [Ibn Abi Hatim]

¹⁵ <http://www.salafyink.com/aqeedah/IslamBlessedReligion.pdf>

by the kalima. The Tableeghis don't intend that none has the right to be worshipped except Allaah, that Allaah is to be singled out in worship, such as du'aa, reliance, salat, hajj, sujood, ruku', slaughtering, seeking refuge, seeking deliverance, oaths, etc...

The Tableeghis intend by this that "*no one exists except Allaah*," and this is Wahdat-ul-Wujood [the deviant, filthy, polytheistic belief that *The Creator and the creation are one*] - and this is kufr! Aodhubillaah!

Allaah, 'Azza Wa Jall, said:

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ

"That is because Allaah He is the Truth (the only One worshipped in truth), and what they (the polytheists) invoke besides Him, it is Baatil (falsehood). And verily, Allaah He is the Most High, the Most Great." (Al-Hajj, ayah 62)

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ

"And from among His Signs are the night and the day, and the sun and the moon. Prostrate not to the sun nor to the moon, but prostrate to Allaah Who created them, if you (really) worship Him." (Fussilat, ayah 37)

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا

"Worship Allaah and join none with Him in worship..." (An-Nisa', ayah 36)

Allaah, Ta'aala, said:

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَهُوَ الْحَكِيمُ الْخَبِيرُ

“And He is the Irresistible, above His slaves, and He is the All-Wise, Well-Acquainted with all things.” (Al-An'aam, ayah 18)

There comes an authentic narration in the Sunnan of Imam Ad-Darimee on the authority of 'Abdullaah ibn Mas'ood (radiallaahu ta'aala 'anhu) that he said: **"Indeed between the [first] heaven and the earth (and that which it contains) is a distance of 500 years. And between each two heavens is a distance of 500 years. [So 500 years between the first and the second heaven, and 500 years between the second and the third heaven, and so on and so forth.] And between the seventh heaven and the kursi is 500 years traveling distance. And between the kursi and the water is another 500 years traveling distance. And the 'Arsh [Throne of Allaah] is above the water. And Allaah is above His ('Arsh) Throne. And nothing of your actions is hidden from Allaah."**

The Sunni, Salafee says the kalima 'La illaaha il Allaah,' implements it, calls to it without ambiguity, and clarifies what 'La illaaha il Allaah' means and clarifies what it does not mean, and has patience upon the harms that will come his way.

The Jahmeeyah claim to call to Tawheed, just as the Sunni, Salafee calls to Tawheed, however the Jahmeeyah don't intend what the Sunni, Salafee intends with Tawheed. The Jahmeeyah don't intend that Allaah is to be singled out in everything specific to Him: singled out in His Lordship, singled out in our acts of worship, and singled out in His Beautiful Names and Perfect Attributes.

The Jahmeeyah intend to deny the Names and Attributes of Allaah, and they claim that this is their Tawheed. Aoodhubillaah!

Allaah, *Subhanahu wa Ta'aala*, said:

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ

“And (all) the Most Beautiful Names belong to Allaah, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do.” (Al-A'raf, ayah 180)

The Khawaarij say with their tongues "rebelling against the ruler is haram" just as the Sunni, Salafee says it is haram (and bid'ah), however the Khawaarij add to this the phrase "unless he's unjust." Whereas Allaah's Messenger (salallaahu 'alayhi wa sallam) prohibited rebellion against the ruler - even if he is unjust, in accordance with his statement: **You should hear and obey the ruler. Even if he flogs your backs and takes your wealth, then still hear and obey.** [Reported by Muslim (Eng. trans Vol 3/1029/34554)]

Shaikh Rabee' bin Haadee al-Madkhalee said: "These texts were regarding **unjust** rulers, and still the Messenger (salallaahu 'alaihi wa sallam) instructed (the people) to have patience with them. He did not allow rebelling and opposing them." Likewise, when Allaah's Messenger (salallaahu 'alayhi wa sallam) taught the sahaaba this important lesson in 'Aqeedah and Manhaj, the sahaaba asked the Prophet for the reason, and he taught them from that which Allaah revealed to him **"So that the blood will not be shed,"** meaning that it would otherwise lead to the spilling of the blood (a greater evil!). So the Sahaaba memorized this from him (salallaahu 'alaihi wa sallam), implemented it, and relayed it.

The Khawaarij also speak of Jihaad, as the Sunni, Salafee speaks of Jihaad, however the Khawaarij don't intend to make Allaah's Word Uppermost, as Jihaad is clearly defined in the Sunnah! The Khawaarij intend by this empty claim of theirs: terrorism, revolution, the killing of Muslims and non-Muslims, the killing of children and women, blowing up planes and buildings, etc...

Allaah, Ta'aala, said:

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ

“And when it is said to them: "Make not mischief on the earth," they say: "We are only peacemakers." (Al-Baqarah, ayah 11)

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ

“Verily! They are the ones who make mischief, but they perceive not.” (Al-Baqarah, ayah 12)

And the Mu'tazila list enjoining of the good and forbidding the evil as one of their principles, but they don't intend as the Sunni, Salafee intends - to enjoin Al-Ma'ruf (Tawheed and the Sunnah and all that Allaah commands) and the forbidding of Al-Munkar (Shirk and bid'ah and all that Allaah forbids) - no! The Mu'tazila intend rebelling against the rulers [bid'ah, at the very least!].

And even when some of these groups say Ikhlaas, they don't intend what the Sunni, Salafee intends: to single out Allaah in one's intention in one's obedience to Him. Look at the grave-worshippers, they worship the graves and they ascribe ikhlaas to themselves, and they say about themselves "we intend good." Meaning if you accuse us of committing kufr by us worshipping the graves, then we intend good.

How can you commit an act of blatant shirk and boldly claim you intend good? And this is besides the fact that good intention is not sufficient, but it must be coupled with *ittiba' as-Sunnah* (following of the Sunnah).

Allaah, *Subhanahu wa Ta'aala*, said:

فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

“So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.” (Al-Kahf, ayah 110)

إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ

“Verily, Allaah does not set right the work of the evil-doers.” (Yunus, ayah 81)

Allaah's Messenger (salallaahu 'alayhi wa sallam) said: **Whosoever does an action that is not from this affair of ours (Islaam), then it is rejected.** [Muslim]

Abdullaah ibn 'Umar (radiallaahu 'anhuma) said: **Every innovation is misguidance, even if the people regard it as good.** [ad-Daarimee]

As Shaikh Al-Anjaaree (hafidhahullaah) advised:

"So beware, Oh 'Abdullaah, of the *mujmalaat* (the generalities)! Our *da'wah* is the **da'watus-Salafiyyah** [i.e. it is clear and detailed and specific]."

